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SELECTED TRANSLATIONS FROM AJIA KEIZAI JUMPO
(ASIAN ECONOMIC THRICE-MONTHLY)
NO. 444, SEPT. 1960

- COMMUNIST CHINA -

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FOREWORD

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SELECTED TRANSLATIONS FROM ASIA KEIZAI JUMPO
(ASIAN ECONOMIC THRICE-MONTHLY)

NO. 444, SEP. 1960

[The following are full translations of selected
from Asia Keizai Jumbo (Asian Economic Thrice-
monthly), No. 444, Tokyo, 20 Sep. 1960.]

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JPRS: 5912

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JAPANESE VIEW ON LATENT POWER OF PEOPLE'S
COMMUNES IN COMMUNIST CHINA

[The following is a full translation of
an article by OZAKI Shotaro, appearing in
Asia Keizai Jumbo (Asian Economic Thrice-
monthly), No. 444, Tokyo, 20 Sep. 1960,
pp. 10-17.]

1. Introduction

Recently I had an opportunity to see personally
the development of the new construction projects in
Communist China. The Chinese People's Association for
Cultural Relations with Foreign Countries (Chung-kuo
Jen-min Tui-wai Wen-hua Hsieh-hui) invited a group of
scholars of the Institute of Chinese Studies, of which
I was a member, to visit Communist China.

First of all I was surprised by the poor condition
of the rice crop which I saw through a window of a train
on my way from Shen-ch'uan to Kuang-chow. I had read in
the newspapers that China had been suffering from a
rather heavy drought since last spring. But the crops

were worse than I had expected. I also saw from a plane from Kuang-chow to Peking many flooded areas between Wu-han to Peking. But these floods looked like passing ones.

There was a bitter shortage of water in the Northeast Region (Tung-pai Ch'u) and to the north of the Tientsin - Pukow Line (railroad) and the crop growth seemed checked by it -- in spite of the fact that we were caught in a heavy rain and a flood in the Northeast Region. As I came close to Shanghai, however, I began to notice that the rice crop there did not look bad. But the growth of cotton seemed quite slow. This was in the middle of August. Then, going down from Wu-han to the interior of Wu-han I was again surprised by the unexpectedly poor condition of the rice crop there. It seemed to me that the area had suffered from a considerable shortage of water and consequently the rice planting in spring had been delayed.

I must confess that I am not sure about the accuracy of my estimation because I am not a specialist in this subject and besides, when I saw the rice field along the Canton - Wuchang Line and the Tientsin - Pukow Line, the first crop has almost been harvested and only about a fourth was left to be gathered. After coming

home, however, I turned over the pages of the files of the Jen-min Jih-pao and I realized that natural disasters this year had been more serious than I had expected. It was reported that the degree of damage seemed less than last year, but the area of damage was wider than that of last year. The Jen-min Jih-pao dated the 25th of August, 1960 reported; "The area of damaged farm-lands last year was 500,000,000 mou (1 mou is 0.1666 acre), but this year it amounts to 600,000,000 mou."

When we visited several people's communes at various places, however, the leaders at every commune told us, with confidence, that this year they would be able to attain a higher rate of production increase than that of last year. I did not ask them to explain in detail how they would carry out this plan. But now, thinking back on my experiences in Communist China, I feel that their confidence was not a mere bluff, but it was backed by the enormous power of the people's communes. Let me explain more about this point.

2. The Meaning of City Aid to Farms

In various places we found that the policy of encouraging city aid to farms or of the factory workers' support to farmers was emphasized as "the fundamental

policy that the Communist Party as well as the state must urgently carry out." What does this mean? Or, why does this policy have to be emphasized so much? It seems that there are, for the time being, two main reasons why the city or industry has to support the farm or the farmer.

One is the fact that Communist China has had a series of heavy natural disasters covering the past two years. This year, especially, sowing and planting have been delayed because of drought or the shortage of water which occurred through spring into early summer, and farms were under the pressure of the necessity of finishing planting in the shortest time possible by employing considerable man power or numerous machines. Furthermore, from June to August the farmers had to accomplish various types of work at the same time such as the harvest of wheat, the harvest of the first rice crop, planting the second rice crop, silk raising and so on. In order to cover the shortage of man power a good supply of agricultural implements and transport equipment were urgently needed.

The other reason for city aid to farms is the necessity to correct the imbalance which exists between

the development of industry and that of agriculture. It is true that the disparity in the tempo of development of industry and that of agriculture has been lessened since the Big Leap Forward of 1958. But there still exists an imbalance between the two. With agriculture remaining in a backward state, neither the development of socialist industry nor that of socialist economy as a whole is expected.

As apparent from the experiences of the Soviet Union, even in a socialist country where the state and the workers have long made an effort to support the farms, agriculture (i.e. the farm) is apt to lag behind industry (i.e. the city) due to various reasons natural, social and economic. Agriculture is lagging behind industry not in the absolute sense but only in the relative sense, that is, when seen from the standpoint of the ideal state of well-proportioned development. This relative retardation of agriculture has been overcome and is going to be overcome by the continuous efforts of the state and the workers to help the farm.

This process of correcting an imbalance is fundamentally different from that in the capitalist societies. It is also true in socialist societies that

as Mao Tse-tung stated in Contradictions Among the People "balance is a temporary, relative unity of opposites." The idea of mechanical balance of Bukharin's school is erroneous. Such a balance is "upset by the struggle of opposites, the unity achieved undergoes a change, balance becomes imbalance, unity becomes disunity." In socialist societies such an imbalance is overcome by the efforts of the state and the working class -- by the effort to follow the objective rule that development should be well-proportioned. The imbalance is overcome every few years or every year or every several months or every month, on a larger or smaller scale. The process of development approaches the objective rule.

However the imbalance which exists between the development of industry and that of agriculture in present day China is a special kind of imbalance. The imbalance occurred as a result of the policy which the communist government has followed since the launching of the First Five Year Plan which gives priority to the development of some special heavy industries.

The new republic of Communist China took over a warped industrial system lacking in heavy industry from semi-feudal, semi-colonial old China. In order to correct this defect the republic, assisted by various

socialist countries, had made an effort to construct a foundation of heavy industry. Indeed, without the development of heavy industry it would have been impossible to develop light industry, agriculture, the transportation industry, or any kind of industry. Such construction of a heavy industry prepared the way for the fundamental conditions indispensable to the development of other industries.

The fundamental conditions in that sense, however, had already been established when the First and the Second Five Year Plans were accomplished earlier than the scheduled time. Moreover, using these conditions as their basis, especially those of "The Big Leap Forward", "The Ideological Remolding", and "The People's Commune", agriculture as well as light industry began to come to life by themselves to a certain extent. Of course there have emerged new kinds of contradictions and difficulties. The contradictions have been complicated because of the special conditions of natural calamities, and in certain areas the contradictions are remarkably obvious. It may not be too much to say the contradictions have been sharpened in certain areas.

Such contradictions are, however, non-antagonistic contradictions in socialist societies, and the foundation

of heavy industry has been established. Therefore it may safely be said that agriculture itself or the farm itself is now placed under circumstances in which, with some help given from outside, the farm is able to overcome some parts of these contradictions to a certain extent or at least to ease the contradictory situation by means of the so called "salvation by one's own effort", that is, the industrialization or modernization of the farm through its own efforts.

"City aid to farms" or "Industry aid to agriculture", which is emphasized in China now, is such an "aid" as I have stated above. It is different from the devices employed in capitalist states to ease that unsolvable contradiction of agriculture stagnation -- agricultural panic or the structural crisis of agriculture. It is also different from the trick of patching up the decline or stagnation of agriculture at the sacrifice of industrial development. Such "decline" or "stagnation" cannot be cured radically unless the social system is fundamentally changed.

The Asahi Shimbun of September 4th discussed the various difficulties checking the increase of agricultural production in present day China under the headlines:

"Chinese agriculture stagnant", "Agriculture at a standstill", "Industry takes labor away from farm." It may be true that the development of city industry has resulted in the relative decrease in man power on the farm. But it is too simple to conclude that the increase of food production has come to a standstill because industry took man power away from the farm or that the only and most important cause for the "standstill" was that heavy industry took labor away from the farm. It is much less proper to say that Chinese agriculture is "stagnant" because city industry took man power away from the farm. Even if it is true that food production has come to a standstill, it is only a temporary phenomenon. It can never be such a long-term slump as the word "stagnant" indicates.

On the contrary, in reality, the development in cities and on the farms (the people's communes) and the temporary relative shortage of man power on the farm has as its real aim the preparation of the necessary conditions for qualitative improvement and rapid progress of agriculture. My conclusion is drawn not simply from the theory that contradiction is the mother of progress, but from the concrete situation in which the development of

industry in cities and on the farms in China is actually preparing for qualitative and rapid progress of agriculture.

Furthermore the same article in the Asahi Shimbun also discussed the matter as following: "The communist government has cried out for construction of industry so earnestly that because it cannot wait until modern industrial facilities are established, the government has set up its "Walking on Two Legs" policy, i.e. to produce things by both modern and old-fashioned methods. This policy is in a sense a big waste of labor. It may be attributed to this policy that China suffers from the shortage of labor in spite of her big population of 600,000,000 or so." It is also, I think, an argument based on one-sided and superficial observation.

The productivity of the Japanese laborer is remarkably low in comparing with that of the American laborer. The productivity of the Japanese farmer is much less. The labor productivity of the Japanese medium-sized and small industry worker is very low in comparison with that of the Japanese big industry worker. But we cannot solve the problem by merely saying that we had better not use Japanese labor because it is wasteful, can we?

We can decide whether it is wasteful or not only in relation to some other situation. If productivity becomes lower it means there is much waste of labor provided other conditions remained unchanged. If there is labor not being used it is waste of labor. Even if you are given a favorable situation in which it is possible to find some other way to increase production or to raise productivity, if you don't try to do so, it can be waste of labor, resources, and capital.

Under which type of waste is the so-called "Walking on Two Legs" policy of China classified? The "Walking on Two Legs" policy that we saw with our own eyes and heard by our own ears was quite opposite to the waste I have stated above. In case of the "small, native, mass" (or "small, foreign, mass") method, which is one of the "Two Legs", the state usually does not give funds or materials or man power. In such special cases when a state-operated enterprise, under the necessity of supplying by itself a part of its own installation, decides to build the part by means of the "small, native, mass" method, the whole or a part of its funds or materials are sometimes paid by the government as a part of the National Plan.

Such an activity will surely add to the national

economy as a whole, but will never be a loss no matter what kind of enterprise it is, be it an enterprise of the "small, foreign, mass" method, which a state enterprise or a local government runs outside the national plan utilizing waste articles, scrap and its own savings, or be it an enterprise, which a people's commune runs by using its own capital or money loaned from members of the communes, or be it an enterprise which is run by the funds, materials and installments supplied by the national mobilization plan for material resources. Of course there must be some waste within each enterprise, but such individual waste can happen in any big industry, either in the United States or in the Soviet Union.

Such an activity can never be called waste of labor as long as it brings increased production and a larger income to national economy as well as to individual industry or individuals than the case without this activity. Is it the suggestion of the writer of the article that the state take all surplus money and goods away from workers and the people's communes and members of the people's communes and run a big enterprise with over-all planning and centralized leadership so that there may be no waste of labor at all?

3. How Have the People's Communes Dealt with the Matter?

From 1957 through 1958, in other words, during the period when the higher cooperatives were dissolved into the people's communes, a large number of Chinese farmers were mobilized to work for the constructions of factories, railroads, road networks, and embankment and irrigation work which were operated by the central or local governments. They were also mobilized to work for the construction of factories, road networks, and embankment and irrigation work in their own village, neighboring villages or in the county. Sometimes they themselves voluntarily started those works.

In building a factory, the closer relation to local industry the factory has, the more it effects the interest of farmers. Consequently the most important, most progressive and most positive workers on the farms were mobilized to join the construction work. As a result, those, who were left behind in villages, namely such inefficient laborers as women, children, and the aged, had to take over the men's work.

Women had to work out on the fields from morning to night making compost piles and carrying it to the crops. Their busy life pushed them into establishing community kitchens, community dining halls, public

nurseries and kindergartens. They were also urged to improve farm implements and transport equipment, and they began to adopt the use of ball bearings in their tools. To accomplish all the agricultural work in appropriate time such things were absolutely necessary for the small number of women and the aged left behind in the villages.

In order to overcome these contradictions not in a negative way (to oppose the mobilization of men) but in a positive way (to carry out such reforms as I stated above) the society had to have the Ideological Remolding, the Leadership of the Communist Party, and the prospects of the General Line.

In order to have adult men to complete various construction works and by so doing to innovate a great deal in the production condition of agriculture, community people themselves had to contrive various devices such as the establishment of community kitchens and community dining halls; the raising of funds and materials by themselves without relying on the state or local governments which had no reserve to help them; the building of factories to produce farm implements and materials for their own use. Furthermore, for raising funds they had to process native products, and had to

develop natural resources on and under the ground in neighboring areas, and had to develop industries possible in that areas.

The need for over-all planning, centralized leadership, and systematic raising of funds and materials for their construction and development projects brought about the necessity, and even the possibility of transforming cooperatives into the people's communes. The whole distribution system of cooperatives had to be reformed to cope with these projects of construction, development and reformation of agriculture. Then there came a spiral development in which cause turned into effect and the effect again turned into a cause for the next step. Let me describe how far mechanization of field work had progressed and how much labor had been saved as a result of this development.

According to statistics issued at the end of 1958 the power of agricultural machinery (tractors, harvest-combines, and machinery for irrigation and drainage) was only 2,500,000 horsepower in all China. It means only 15 horsepower on the average per 10,000 mou. At the end of 1959 it went up to 4,000,000 horsepower, but it was not much.

According to the same statistics, at the end of 1958, however, since the liberation, 10,000 kinds of new-type tools have been invented, and 330,000,000 of new farming implements of various models had been used in which more than 20,000,000 ball bearing were included. As a nationwide average, three new-type farm implements are used by every two farmers, and in many counties and people's communes production and transportation became directly connected to each other and products were conveyed by wheels and boats. These were mainly carried out by the "small, native, mass" method or the "small, foreign, mass" method.

Viewed from the standpoint of labor efficiency, in the Fuyang Special District in Anhwei, for example, the number of labor days which one labor unit could devote for seeding and harvest every summer had been 22 days. But after 1958 it was demanded that one labor unit devote 66 labor days -- because many farmers were mobilized to work in other places.

But people in this district succeeded in accomplishing 66 labor day's work in 20 days by improving tools and raising the labor efficiency. More than two thirds of labor was saved. They succeeded because they

had prepared the condition which enabled them to adopt new techniques and tools by organizing a people's commune. Such an erroneous view as to think the shortage of labor, the stagnation of agriculture, and the standstill in food production increase as a necessary consequence of "Industry took labor away from farm" and of the mobilization of labor for flood control work, and to conclude that the "Walking on Two Legs" policy is a mere waste of labor, can be reduced to the failure in appreciating the value of the creation of new conditions by the collectivization of agriculture and especially by the organization of people's communes.

Furthermore, Chinese agriculture actually has proved that production could be increased by merely mechanizing or semi-mechanizing agriculture. It is said that when machines are used the rate of production increase of wheat is 20 to 30 per cent higher and that of water-field rice is 15 to 20 per cent higher and that of cotton is 20 to 30 per cent higher than the case of operations done by hand or animal power.

The main reason is that deep plowing is done by machine. A tractor can easily plow 8 to 9 sun (1 sun is 0.03581 meter) deep or more whereas a wooden plow

can dig only 3 to 4 sun deep. In the latter case plants cannot take nourishment from the soil and easily suffer from drought and frost.

An Agriculture Exhibition Hall in Peking which we visited showed some examples. In a wheat field which was plowed 1.5 shaku (1 shaku is 0.3581 meter) deep the roots of the plant grew more than 5 shaku long and the field produced 285 kg. of wheat per 1 mou. In a cotton field which was plowed 1.5 shaku deep the root of the plant grew more than 4 shaku long and the field produced 386 kg. of cotton per 1 mou. In the latter case, especially, the production was increased ten times. If you overlook these aspects you cannot grasp the facts and the features of Chinese agriculture.

Of course, there are various kinds of limitations and difficulties in mechanization and electrification of and introduction of chemical techniques and irrigation and water transportation system to Chinese agriculture. It is impossible to attain the ideal state in one leap. But the experiences Chinese farmers have had prove that the annual potential food production of one labor unit is 11,000 kg. in the case of state farms where agriculture is mechanized, and 7000 kg. in the case of peoples communes where new type farming implements operated

by animal power are used, and 4,000 kg. in the case of the traditional way of farming. Besides, the conditions for mechanization, electrification, and introduction of chemical techniques and irrigation and water transportation systems are being set up day by day and month by month. During the period from the liberation to 1958 the area of 1,000,000,000 mou had been irrigated and more than 300,000,000 mou of wasteland had been reclaimed.

The people who are cultivating water-field rice in middle and south China have come to enjoy two crops because of the improvement of various conditions such as cooperativisation, collectivization, fertilization and management and others. Even in the area in the northern end of Northeast Region people have began to cultivate water-field rice.

As the result of such developments of agriculture, the annual wage income of an agricultural labor unit is in most people's communes from 100 yuan to 150 yuan. In case of some advanced communes we visited it goes up to 250 yuan (in the Shanghai hsien Ma-ch'ao People's Commune) or 370 yuan (in the Shih-chen-shan People's Commune in Hopei). The Ping-chou People's commune in the suburb of Kuang-chou (Kwangtung) made an estimation

of 450 to 600 yuan annual wage income for one labor unit this year. Each people's commune never neglects to accumulate capital for expanded reproduction. They reserve about 40 per cent of the net income for it. Every commune supplies meals or foodstuffs free of charge, and this supply is not included in the annual wage income for one labor unit.

Judging from these facts, it is not right to conclude that Chinese agriculture is stagnant. Even if food production is not increased so much this year it may be mainly because of natural calamities and never because of "Industry took labor away from farms." The "Walking on Two Legs" policy itself should not be considered as mere waste of labor. The writer of the article may have in mind the failure of the "Native Blast Furnace" policy, but it is also incorrect to see only the wrong side of the "Native Blast Furnace" policy because the Chinese people learned a lot from this experience.

COMMUNIST CHINA AS SEEN FROM SLOGANS

[The following is a full translation of article by FUKUSHIMA Yutaka, appearing in Asia Keizai Junpo (Asia Economic Thrice-monthly), No. 444, Tokyo, 20 Sep. 1960, pp. 23-26.]

There are many angles from which to view Communist China, but here I will introduce Communist China viewed through slogans.

In Japan we see at railway stations and on the streets a tremendous amount of advertising billboards for commercial goods or movies standing side by side so closely that there is not an inch of space left. There are also two lines of advertising billboards on both sides of the railroads. Therefore these commercial advertisements strike our eyes whether we will see them or not.

Talking about slogans, however, we may see them at a convention of a political party or a labor union or some other organization, but we hardly see them at a

railway station or on the streets. I saw only one or two slogans or something like that along the railroad from Yokohama to Tokyo. On the wall of the National Election Administration Committee's building near Tokyo station there is posted a slogan, "Clean Elections and Good Government." Besides this nothing attracted my attention but an ad-balloon which read, "Congratulation on the Opening of the Hakone Ropeway."

On the contrary when I visited Communist China I could hardly see commercial advertisement except in such big cities as Shanghai and Kuang-chow, but I saw many slogans everywhere. It is not easy task to write down in my notebook each of all the slogans I saw. Needless to say the slogans I will talk about here are only a part of them. However, concerning the slogans I saw in Peking, Shen-yang, Fu-shun, Shanghai, Wu-han, Kuang-chow and Fo-shan and those I saw along the Tientsin-Pukow Line and the Peking - Canton Line I tried to write down as many as possible. These slogans were posted everywhere in factories, mines, harbors, old people's homes, in the Workers' Cultural Palaces, in the people's communes, in theaters and on the streets. For further explanation I will classify them as following.

1. Long Live the General Line! Long Live the Big Leap Forward! Long Live the People's Commune!

These slogans were most conspicuous everywhere. "The General Line", "The Big Leap Forward", and "The People's Commune" are called "The Three Treasures" and they have become the axis of the movement for construction of socialism now prevailing in China. A pair of slogans, namely, "Long Live Chairman Mao!" and "Long Live the Chinese Communist Party!" is usually posted beside the combination of the three treasures. It means that it was the Communist Party who played a decisive role in establishing "The General Line" and developing the policies of "The Big Leap Forward" and "The People's Commune", and Chairman Mao is an excellent leader of the party. These slogans are sometimes elaborated into a sentence like "Let's continue to leap forward holding the banners of the General Line, the Big Leap Forward and the People's Commune!", and sometimes with a tone of applause "Let's congratulate the great victory of the General Line for the construction of socialism!"

Furthermore the slogan "Long Live the People's Commune!" is posted everywhere with various modifications as follows which reflect the development of the

movement to organize urban people's communes now rapidly spreading among cities all over China.

"Long Live the People's Commune!"

"Let us be prompt in developing the people's communes!"

"Let's work hard to improve the people's communes!"

"Let us be prompt in developing the people's communes and in accelerating production increases!"

"Do a good deed, everybody, for the people's communes!"

These slogans were posted in front of a reception hall or a Worker's Cultural Palace or on the outside walls of dining halls of the rural people's communes or on the inside walls of department stores, or on both sides of a front gate of a factory or on the ceiling of a factory, or on the street, and even on the wall of a shaft 320 meter underground. I also saw these slogans written on the wall and on the roof of a farmer's house along the Tientsin - Pukow Line and the Peking - Canton Line.

2. Agriculture is the foundation of national economy. All industries -- Give active aid to agriculture!

I saw this slogan in various places. We can see the points stressed in the movement for the construction

of socialism now going on in China defined clearly in this slogan. This slogan is expressed in such sentences as the following.

"To give over-all support to agriculture is a political duty of all members of the party and all the people."

"Agriculture is the foundation of our national economy!"

"Agriculture is the foundation of our national economy. All the members of the party and all the people -- Give active aid to agriculture!"

"Let's develop a mass movement to give over-all support to agriculture!"

"All the industries -- Make every effort to support agriculture!"

"The working class is the main force in the support of agricultural production!"

"Do meritorious deed to help agricultural production!"

"To give support to agriculture is the honorable duty of urban people!"

These slogans for aiding agriculture were most often seen in Shen-yang city, where even road-side trees carried a piece of red cloth on which these slogans were

written in white paint. I happened to see a parade with a brass band on the street of the city. It was a demonstration to propagandize these slogans. I also saw these slogans posted around the pillars of dining rooms of factories and people's communes.

3. Long live the Unity of the People of the World!

I saw a slogan "Long Live the Unity of the People of the World!" posted on the both sides of the Tien-an-men (Tian-an Men) side by side with "Long Live the People's Republic of China!" The following are the slogans about international politics which I saw at various places.

"Long live the Great Unity of the People of the World!" -- This slogan was posted together with "Long Live Marx-Leninism!" on both sides of the entrance of the Aged Worker's Home in Fu-chang city. "Long Live Peace!" -- I saw this slogan written on the tower of the King-feng Quail in Lu-chuan city.

"We oppose the U.S. - Japan Military Alliance Pact!" "We back the Japanese people's struggle for independence, democracy, peace, and neutrality!" -- Such slogans were very often seen on the wall and the chimneys of factories in the Shib-shin-shan

Iron Steel Plant.

"Destroy American Imperialism and Guard the Peace of the World!" -- This was posted together with "Let us be prompt in technical transformation!" on a gate-shaped crane in Tang-ku New Port in Tientsin.

"The Eastern Way Overcomes the Western Way. The People's Strength is Boundless!" -- This slogan was written, together with "Long Live Chairman Mao! Long Live the People's Commune! Long Live the Big Leap Forward! Long Live the People's Republic of China! ", on the wall of a farmer's house along the Peking - Canton Line in bold lettering. .

I also saw quite a few slogans emphasizing the assistance to the Japanese people's struggle against Security Pact.

4. Hold higher the red banners of Mao Tse-tung's thinking and march on to victory!

Concerning the slogan which emphasized learning Mao Tse-tung's thinking, I saw the following.

"Hold higher the red banners of Mao Tse-tung's thinking and march on to victory!" -- I saw this in front of the Liaoning Industry Exhibition Hall

and in the Shen-yang Machine Tool Plant No.1, etc.

"Hold higher the red banners of Mao Tse-tung's thinking and fight our way! -- This I saw in Tang-ku New Port.

"Hold higher the red banners of Mao Tse-tung's thinking. Aim high, and struggle for the betterment of and the promotion of the revolution!" -- This was seen in the Shanghai Chien-hue Woollen Mill operated by both Public and Private Means.

Such an emphasis on Mao Tse-tung's thinking was expressed in the slogans for technical transformation which was related to the break down of superstitions.

5. Break down superstitions. Liberate thinking and promote the movement for technical transformation and revolution!

I saw this slogan on a billboard in a Peking street. I saw many similar slogans aimed at production increase, through the study of science and technology, posted in the conference room of the Kuang-chou Federation of Trade Unions, the Tang-ku New Port and the Shanghai Construction Machinery Plant.

"Hold higher the banners of Mao Tse-tung's thinking. Aim high, and develop the over-all

movement for technical transformation and revolution through mechanization, semi-mechanization, automatization and semi-automatization.

Let's fight our way to an earlier and super achievement of the National Plan of 1960 by an over-all reorganization of our economic life!" --

I saw this in a conference room of Kuang-chou Federation of Trade Unions.

"Work Hard for Technical Revolution!" -- I saw this slogan in Tang-ku New Port.

"Study hard and make the utmost use possible of scientific theory!" "Make efficient use of scientific theories and raise the production level!"

This slogans were posted in the Shanghai Construction Machinery Plant. This factory succeeded in making a large-scale rolling machine by skillfully using various small-scale machine tools.

The inventive attitude of workers was well reflected in the high production of the factory. The learning of scientific theories was emphasized in this factory more in any other factory we visited.

6. Learn from Li Te-ch'ing!

This slogan caught my eye in fluorescent lights when I was walking through the Ling-feng shaft 320 meter

underground. I was impressed by the fact that the slogans to urge production increase learning through the experiences of predecessors were diffused into every working corner. I saw other slogans concerning worker's competitions as following.

"Be ambitious to win the honor of becoming the No. 1 worker in the factory!" -- This was posted in Shanghai Construction Machinery Plant and in Wu-han Heavy Machinery Plant.

"Learn through the experiences of predecessors and be ambitious to equal the power of many!" -- I saw this on the front gate of the Wu-han Heavy Machinery Plant.

"Create, in cooperation with the communist spirit, the enthusiasm to compete in the four great principles: 'to compare' 'to learn' 'to catch up' and 'to support'" -- This I saw in the Shanghai Chien-hue Woollen Mill.

"Encourage the communist ideal to working for others while others work for you!" -- This was posted at the entrance of the Wu-han Heavy Machinery Plant.

7. Struggle for over-all and super achievement of the National Economic Plan of 1960!

I saw this slogan posted on the wall of the Ma-ch'ao People's Commune in the suburb of Shanghai. The following are similar slogans aiming at the achievement of the production plan.

"Let's march on singing in the victorious wind of our victory over the first half-year plan. Aim resolutely at achieving this year's plan one term earlier!" -- This I found in the Shen-yang Machine Tool Plant No. 1.

"Despite old age our minds are still young. Let's compete with Huang-chung in gathering 2000 chin!" -- This was written on a placard in "The Aged Farmer's Field" which is a part of the water-rice field of the Ma-ch'ao People's Commune.

3. Try hard to exterminate mosquitoes and flies, and stamp out summer epidemic!

I saw this slogan on the stage of the Jui-chin Theatre in Shanghai. I also saw in Fu-shun city a slogan aimed at the drive for sanitation: "Learn from Fo-shan city -- the model sanitary city!" Later I had an opportunity to visit Fo-shan city which is very close to Kuang-chow city, and I was surprised by the cleanliness of the city. I saw many pictures of people

killing rats and mosquitoes on the walls of the houses in every city alley where there was not the least sign of dirt. These pictures were sometimes combined with such slogans as the following.

"Love cleanliness and cultivate sanitary habits!"

"Is your house a model sanitary house?"

9. Commercial advertisements

Going south along the Tientsin - Pukow Line, near Wu-hai and Su-chow I began to notice advertising billboards. Most of them were concerning medicine. I hardly saw such billboards in Peking, Shen-yang and Tientsin -- I saw two advertisements in Shen-yang. One is for Tung fang lung Toilet Soap and the other was for Man-ching fountainpens. In Shanghai and Kiang-chow I saw more commercial advertisements than in other places, most of which concerned chemical materials and medicine. However, commercial advertisements in China are practically nonexistent in comparison with those in Japan.